# Dr. SMALRIDGE's

# SPEECH

TO THE

## *Upper House of* Convocation.

Price Six Pence.

BRITISH MUSEUM

# MISCELLANIES

BY

The REVEREND

# Dr. *SMALRIDGE*,

## (Now Lord Biſhop of *Briſtol.*)

*VIZ.*

I. A SPEECH to the *Upper Houſe* of CONVOCATION, upon the Preſentment of Dr. *Francis Atterbury* as Prolocutor.

II. Two SPEECHES in the *Theatre* at *Oxford*, upon the Preſenting the Reverend Mr. *Grabe* to the Degree of Doctor in Divinity.

III. A POEM on the Death of our late Gracious Sovereign Queen *ANNE*, and the Acceſſion of His Moſt Excellent Majeſty King *GEORGE*.

*Done from the* Latin *Original.*

*LONDON:*

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# A SPEECH TO THE UPPER HOUSE OF CONVOCATION, UPON The PRESENTMENT Of the late *PROLOCUTOR.*

By GEORGE SMALRIDGE, D. D.

The SECOND EDITION.

LONDON:
Printed for J. ROBERTS near the *Oxford Arms* in *Warwick-lane.* 1714.

# A SPEECH

TO THE

# Upper House

OF

# CONVOCATION,

UPON

THE [illegible] INSTANT

BY THE

# PROLOCUTOR.

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# ORATIO.

ID Officii, quod à te, PATER REVERENDISSIME, sibi demandatum habuit Clerus, ut virum aliquem doctum & disertum, suscipiendo PROLOCUTORIS muneri idoneum, sustinendo parem, è gremio suo eligeret, pro solenni more fideliter explevit; vobisque hodie, PATRES admodum VENERANDI, meâ voce commendat eximium hunc *Virum*, nostræ, vestræ, & bonorum omnium existimationi suis in Ecclesiam meritis jampridem commendatum; *Virum* iis ingenii dotibus præditum, ut omni præconio sit dignus, eâ nominis famâ celebrem, ut nullo indigeat: *Virum* ad descriptam à majoribus designandi PROLOCUTORIS formulam adeò compositum, ut non tam nostris suffragiis quàm antiquis Synodorum legibus ad insigne hoc munus evocari videatur. Si quid enim adjumenti afferat ad obeundam hanc provinciam exquisita doctrina, Quis eam majori aut suâ laude aut nostro fructu est obiturus, quàm

*Vir* in nullo literarum genere hoſpes, in pleriſque artibus & ſtudiis diù & feliciter exercitatus, in maximè perfectis literarum diſciplinis perfectiſſimus? Si ad conſummati PROLOCUTORIS tandem id præcipuè pertinet, ut complurium diſertiſſimorum virorum ſententiam ſui unius linguâ eleganter exprimat, habemus Oratorem eâ facundiâ perpolitum, ut à vobis, PATRES, minime metuendum ſit ne reſponſorum veſtrorum dignitati ſua dicendi inſcitiâ detrahet, à nobis maximè ſperandum, quòd noſtris deſideriis multum ponderis ac momenti ſuâ eloquentiâ ſit additurus. Si in conciliandis hominum animis plurimùm valet gratia, in concionibus moderandis permagnam vim habet autoritas, quem potiùs optemus rerum inter nos diſquirendarum arbitrum, quàm *Virum* placidiſſimis moribus ita popularem, ut omnes bonos atque humanos indolis ſuæ ſuavitate ad pacis & concordiæ ſtudium facilè ſperet allicere; ita ſine arrogantiâ gravem, ut procellarum ſi quæ fortè ingruerint motus, ipſius præſentiæ dignitate ſtatim repreſſerit? Veſtræ igitur expectationi, PATRES SANCTISSIMI, parum ſatisfecerat Clerus, ſi graviſſimum hoc onus in humeros minos valentes collocaverat, pariterque ingratum ſeſe & maximorum beneficiorum immemorem arguerat, ſi quæ honoris præmia penes ipſos poſita *Viro* optimè de ſe merito non libenter obtulerat. Primam certè ſedem

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in ſynodali noſtrâ domo jure vendicat, qui ſuſcitante Deo, id vehementer conatus eſt, favente Deo, id feliciter effecit, ut non omnino demortuæ, non penitùs elingues apud nos fuerint Synodi.

Favete mihi, PATRES, hanc rem paulò altius repetenti; nihil ad dignitatem veſtram, quam ex animo ſubmiſſè veneror, minuendam, nihil ad inimicitias, à quibus totus abhorreo, reſuſcitandas ſum dicturus. Multis jam annis interrupta fuerant Prelatorum & Cleri concilia: ad tractanda Reipublicæ negotia frequens fuit ſenatûs populique congreſſio, ad promovendam Eccleſiæ utilitatem nulli interim Epiſcoporum cum Presbyteris conventus. Iniquo id conſilio factum non dico, non exiſtimo: imò ex propenſâ in Eccleſiam voluntate, ex pio diſſidii metu, ex ardentiſſimo pacis conſervandæ ſtudio profectum facilè credo; verùm enimvero diuturnam illam Synodorum intermiſſionem in maximum Eccleſiæ detrimentum aliquando ceſſuram multi autumabant homines nec improbi nec imprudentes. Quod ab optimo PRINCIPE optimis conſiliis inchoatum norant, id à pejori PRINCIPE pejora meditanti in Eccleſiæ perniciem trahi poſſe valdè metuebant. Multa interea novorum dogmatum portenta indies evulgantur, multæ ubique hæreſes virus ſuum ac venena impunè ſpargunt: in Sacerdotes, in res ſacras, in ſanctiſſimum ipſius Dei nomen, dictu tur-

pia, auditu horrenda evomuntur convitia. Adverſus teterrimas has peſtes ſalubre olim ac præſens remedium adhibuerat Synodorum autoritas: Hanc opem boni omnes implorârant, hâc ope deſtituti, de tuendâ apud *nos* Religione prorſus deſperandum putant. Ea fuit rerum noſtrarum conditio, cùm Synodi *Anglicanæ* jura, poteſtates ac privilegia in apertâ luce collocanda & firmiſſimis legum ac conſuetudinum præſidiis munienda cenſuit *Vir* doctiſſimus. Ad hanc metam collimans, antiqua Eccleſiæ monumenta ſitu & ſqualore obſita ſedulus veſtigat; cogendarum Synodorum viam ac rationem, habendarum normam & regulam, non ex ſermone hominum recenti, non ex noſtrâ aut PATRUM noſtrorum memoriâ, ſed ex priſcorum commentariis, ex Regum edictis, ex Pontificum faſtis eruendas ducit: Chartas ipſâ vetuſtate pene obliteratas, locis multùm diſſitas, magno labore ac pretio conquiſitas, in ſua ſcrinia compilat, legit, relegitque. Hiſce adminiculis adjutus, viam multis ſpinis obſeſſam, ſpiſſis tenebris obvolutam, variis ambagibus perplexam, primus inſiſtit: Nullus erat quem tutò ſequeretur itineris dux, nulla quæ greſſus dirigerent præeuntium veſtigia; quin *Ille* ſuis ingenii luminibus fretus, & flagrandi veritatis indagandæ ſtudio accenſus, eam tandem utcunque abditam & recluſam integumentis ſuis evolvit; rebus obſcuris lucem, ambiguis fidem, inornatis nitorem

nitorem attulit : Antiquam *Eccleſiæ* faciem, reducto quaſi velo, omnibus contemplandam pariter ac ſuſpiciendam ante ora atque oculos poſuit ; expreſſam ejus imaginem juſtâ lineamentorum figuratione conformatam, aptis coloribus depictam, in hujuſce *Viri* ſcriptis læti conſpicimus ; quanto majori lætitiâ ſimul & veneratione matronam ipſam, quaſi à mortuis reviviſcentem, ſpirantem demum & loquentem coram intuebimur. Nullo *Hunc* rerum novandarum ſtudio, nullâ privatim læſum injuriâ, nullâ præmii ſpe adductum, nullâ re aliâ commotum niſi communi Eccleſiæ utilitate, arduum hoc opus ſuſcepiſſe, ſi non ipſi ſæpe id & ſolenniter aſſeveranti fidem adhiberem, *Virum* mihi ob officiorum conjunctionem valdè dilectum, ob ſpectatam integritatem perquam honoratum gravi injuriâ afficerem : ſi eam opinionem quæ animo meo penitùs inſedit, quamque non ex inani conjecturâ temerè arripui, ſed ex intimiori conſuetudine experiundo ſuſcepi, aliorum animis inſerere non ſtuderem, nec benevoli, nec fidi, nec honeſti viri officio defungerer. Nunquam illum in tam longo opere lapſum eſſe, nunquam erraſſe, nullum fervente calamo verbum emiſiſſe, quod non reſtinctis animi incendiis revocare vellet, ſi dicerem, plena invidiâ foret oratio, & nulli magis quàm ipſi moleſta : Si non ſæpe lapſum, non graviter deceptum, non ſponte alios in errorem traxiſſe dixero ; ſi plurima

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in istis paginis enitere, quæ summam laudem merentur, perpauca esse quæ excusatione indigeant, planè nulla quibus homines benevoli haud facilè ignoscant, fidenter asseram, dicam quod & ego sentio, &, nisi præ nimiâ amicitiâ invitus fallar, mecum sentiunt omnes æqui rerum æstimatores. Sit igitur veniæ, sit laudi, sit gratitudini locus; si quid fortè asperius, si quid ardentius, si quid liberius effuderit, lector paulò humanior id non odio, non livori, non arrogantiæ tribuet; sed aut ingenio suaptè naturâ aliquantulum præfervido, aut fortasse iracundiæ in milite pro aris focisque acriter dimicante, in filio ab injuriâ & vi matrem suam eripiente facilè ignoscendæ. Quòd si plures in illius scriptis effulgent virtutes, si res tractaverit cognitu difficiles, utiles, jucundas; si eas validissimis argumentis firmaverit, si puro ac dilucido sermone in ipsis Legentium animis inscripserit, eruditioni apud eruditos, eloquentiæ apud disertos suus constet honos. Si Synodorum privilegia ac libertates haud sine aliquo fortunæ suæ discrimine constanter asseruit, si publicæ utilitati rem privatam posthabuit, jurium Ecclesiasticorum vindici aliqua saltem ab Ecclesiasticis rependatur gratia: Hanc aptissimam laborum suorum mercedem reportet *Vir* in agendis rebus acer & industrius, ut spatiosor ei aperiatur campus, ubi in instaurandâ, in promovendâ, in stabiliendâ Ecclesiæ pace ingenium suum ac vires exerat.

exerat. Quo audientium plauſu apud Populum, apud Magiſtratum, apud Clerum, apud Senatores, apud Aulicos è roſtris frequentem concionatus eſt: quâ facundiâ & MARIÆ in cœlum jam receptæ aures ſæpe demulſit, & *Sororis* divinâ gratiâ adhuc ſuperſtitis & diu (ita faxit Deus) ſuperfuturæ animum gravi ac recenti dolore ferè oppreſſum recreavit! quâ dignitate Concionatoris, Canonici, Archidiaconi, Decani munia officiis & dotis disjuncta, diu ſuſtinuit: eâdem circumſtantium approbatione, eâdem eloquentiâ, iiſdem virtutibus Prolocutoriam hanc Cathedram aliquanter perornet, aliam atq; altiori honoris gradu poſitam (niſi vana auguror) aliquando ornaturus. Quicquid certè Eccleſiæ *Anglicanæ* utile aut glorioſum fuerit, id omne nobis ſpondet hodiernus rerum ſtatus Populi ſtudium, Principum virorum fervor, Optimæ Reginæ pietas, arctiſſima inter Ordines Civiles atque Eccleſiaſticos concordia. Fuit ſemper inter inferiora Regni & Eccleſiæ Concilia affinitatis conjunctio, & qualis inter ſorores eſſe ſolet, cum diverſitate aliquâ non parva ſimilitudo: at propior iis jam abhinc intercedit cognatio, dum duobus hiſce cœtibus duo præerunt viri in eâdem Æde; fœcundâ optimarum artium parente, pariter innutriti, ſub eodem beatæ memoriæ Anteſtiti ſimul educti, iiſdem principiis penitùs imbuti, uterque fide in Principem, in Patriam, in Eccleſiam exploratâ, ſtabili, inconcuſſâ:

concussâ; uterque magna de se pollicitus, majora præstiturus: alter Reipublicæ, alter Ecclesiæ optimè apud nos constitutæ & feliciter attemperatæ propugnator strenuus? Dignus sanè ille, quem *Senatus Reginæ* addictissimus sibi præficeret, quem *Regina* civium amantissima autoritate suâ confirmaret? Nec indignus hic, quem Clerus Episcopali Ordini firmiter obstrictus devinctusque, Vobis, PATRES, commendet, quem Vos, Patres maximè colendi, prò tenerrimo in Clerum affectu calculis vestris comprobetis.

A

# SPEECH

TO THE

## *Upper House of* Convocation.

THE Clergy, *Most Reverend Father*, have in a ſolemn manner, with all Fidelity, diſcharged the Duty you enjoined them, the Choice of a Man of Learning and Eloquence out of their own Body, fit to undertake, and equal to execute the Office of their Prolocutor, and they do this Day recommend to you, *Venerable Fathers*, by my Mouth, this Excellent † Perſon already by his great Merits to the Church ſufficiently recom-

† Dr. Francis Atterbury.

mended to our, to your, and the general Eſteem of all good Men; a Perſon endow'd with ſuch Talents of Mind, that he deſerves all manner of Praiſe, ſo high in Fame and Reputation, that he ſtands in need of none; a Perſon ſo exactly ſuiting the Scheme which our Anceſtors laid down for a PROLOCUTOR, that he may well ſeem ſelected from among us to this high Dignity, not ſo much by our VOTES, as by the Antient Rules of CONVOCATIONS.

FOR if Exquiſite Learning can be of any aſſiſtance in the Diſcharge of this Office, who can diſcharge it with greater Applauſe to himſelf, or more Advantage to us, than one who is well acquainted with *all* Parts of Literature, long and ſucceſsfully exerciſed in *moſt* Arts and Studies, moſt accompliſh'd and perfect in thoſe Sciences which admit of the greateſt Perfection? If laſtly, it is a peculiar part of the Character of a Complete PROLOCUTOR, to expreſs by his ſingle Tongue the Sentiments of many Eloquent Men, we have an Orator of ſo finiſhed an Elegance, that you, Fathers, need not fear that his Unskilfulneſs ſhould diminiſh the Dignity of your Anſwers; and we may juſtly hope, that his Eloquence will add a conſiderable

weight

weight and advantage to our Petitions. If Good-will has an Influence in reconciling Reſentments, Authority a great Force in moderating Aſſemblies, whom could we rather wiſh to be a Judge in our Debates, than one whoſe gentle Diſpoſition renders him ſo popular, that he may juſtly hope by the Sweetneſs of his Temper to allure all who have any ſhare of Goodneſs or Humanity, to the Study of Peace and Unity; one whoſe Gravity is ſo free from Arrogance, that ſhould any Commotions happen to ariſe among us, the very Dignity of his Preſence muſt immediately ſuppreſs them. Little therefore, moſt *Sacred Fathers*, had the Clergy anſwered your Expectations, had they placed this weighty Burthen on any weaker Shoulders, and at the ſame time they had proved themſelves ungrateful, and forgetful of the greateſt Benefits, had they not willingly offered any Honours that they could confer, to one who had ſo highly deſerved of them. He certainly may rightfully claim the firſt Place in our SYNOD, who by Divine Incitement ſtrenuouſly endeavoured, by Divine Favour happily effected this, That SYNODS in this Nation ſhould not be altogether loſt and dead, nor entirely Speechleſs.

INDULGE me, *Fathers*, if I trace this matter ſomething higher; nothing ſhall I ſay to detract from your Dignity, to which I bear the deepeſt and ſincereſt Veneration, nothing to revive antient Differences, to which I have the utmoſt abhorrence.

THE Conſultations of the Biſhops and Clergy had been now for ſome Years interrupted. The Meetings of the States in Parliament for the Management of the Publick Affairs of the Nation, were frequent; all this time there were no Meetings of the *Biſhops* and *their Clergy*, for the Promotion of the Good of the Church. I don't ſay, nor do I think, that this was done with an evil Intent; nay I am apt to believe, that it proceeded from an hearty Affection to the Church, from a pious Fear of Differences, and an ardent Deſire for the Preſervation of Peace: But however, many Perſons, who neither wanted Honeſty nor Foreſight, thought that this Intermiſſion of Convocations would one time or other prove of the greateſt diſadvantage to the Church. They were under great Apprehenſions, that what they knew was begun by the beſt of Princes, and with the beſt Advice, might by a worſe *Prince*, who had worſe

worſe Deſigns, be turned to the Deſtruction of the *Church*. In the mean time many new monſtrous Doctrines are daily Publiſhed; many Hereſies diffuſe their poiſonous Principles with Impunity, Reproaches and Blaſphemies, ſhameful to utter, and horrible to hear, are ſcandalouſly vented againſt the Prieſthood, againſt things Sacred, and the moſt Holy Name of GOD himſelf. The Authority of SYNODS had formerly given a proper and preſent Antidote againſt theſe malignant Plagues. All good Men implore this Aſſiſtance, without this they think we muſt utterly deſpair of preſerving and defending Religion among us.

SUCH was the State of Affairs, when this very Learned *Perſon* thought it proper to place † *The Rights, Powers and Privileges of an Engliſh Convocation* in an open and true Light, and to ſtrengthen them with all the Force they could receive from Laws and Cuſtoms. With this View he ſearches carefully into the Antient Monuments of the Church, then covered with Duſt and Obſcurity, thinking that the Manner and Method of Convening, the Rules and Laws

† *The Title of the Dr's Book againſt Bp.* Wake.

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of holding *Convocations*, was not to be drawn from the modern Diſcourſes of Men, nor from the Memory of us, or our Fathers; but from the Commentaries of the Antients, the Edicts of Kings, and Papal Decrees. For this purpoſe he got into his Poſſeſſion, with great Labour and Coſt, many looſe and ſcatter'd Manuſcripts, almoſt obliterated by Time, which he carefully read again and again. By the Aſſiſtance of theſe he firſt ventured to tread a Way involved with thick Darkneſs, covered with many Thorns, and perplexed with Intricacies, without any Guide to conduct him, without any Footſteps of former Travellers to direct him. But he relying on the Strength and Powers of his Genius, and inflamed with a Zeal for the Diſcovery of Truth, unwound all theſe Mazes, however difficult and perplexed; Things in themſelves obſcure he brighten'd, the doubtful reduced to Certainty, and poliſhed the unornamental. He, as it were, by drawing away the Veil exhibited to publick View and Admiration the antient Face of the *Church*. In his Writings we with Joy behold her very Picture drawn in proper Colours, and exactly agreeable to the true Features and Lineaments of the Original; and how will that Joy and Veneration be increaſed, when we ſhall

view

view the Matron her ſelf before us, reviv'd as it were from the Dead, breathing, ſpeaking! Much ſhould I injure one endeared to me by the ſtricteſt Rules of Friendſhip, much eſteemed from frequent Trials of his Integrity, if I did not believe his frequent and ſolemn Aſſeverations, that he did not engage in this Great Work out of any Deſire of Innovations, any private Reſentments, or meaner Views of Intereſt, but merely for the Good and Advantage of the *Church*. Neither ſhould I act the human, faithful or juſt Part, did I not endeavour to fix in the Minds of others that Character and Opinion of Him, which is intirely rooted in my own, and which I did not raſhly take up from ſlight Conjectures, but from an intimate Acquaintance and long Experience. This Recommendation would be too invidious, and more uneaſy to Him than any one beſides, ſhould I ſay that he never err'd, never was miſtaken in ſo long a Work, never let ſome Words in the Heat of his Pen paſs from him, which he would not willingly have recalled upon cooler Reflections. Should I ſay that he has not often nor groſly err'd, nor willingly drawn others into Miſtakes, ſhould I poſitively aſſert that there are many things in theſe Writings

that

that merit the higheſt Praiſe, few that want any Allowances of Excuſe, none but what Men of Humanity might eaſily pardon; I ſhould in that utter my own Opinion, and, if I am not unwillingly deceived by too great a Fondneſs of Friendſhip, the Sentiments of all impartial Judges. Be there then room left for Pardon, for Praiſe, for Gratitude. If ſome ſharp, warm or free Expreſſions have come from him, a Reader of any Humanity will not attribute them to Envy, Reſentment, or Arrogance, but to a Temper of it ſelf too warm, or perhaps to Paſſion eaſily pardonable in a Soldier who contended for all that is dear to Us, in a Son endeavouring to reſcue his Mother from Injury and Violence. But if there is an Overballance of Beauties in his Writings, if he has treated of things in themſelves difficult, uſeful, pleaſing; if he has confirmed them by the ſtrongeſt Arguments, if he has imprinted them in the Minds of the Readers by a Purity and Perſpicuity of Stile, it is fit that he receive the Applauſe due to Learning from Men of Letters, from the Eloquent the Honour due to Eloquence. If he has bravely aſſerted the Priviſeges and Liberties of CONVOCATIONS at the Hazard of his own Fortune, if he has preferr'd the publick Advantage to his

private

private Intereſt, let the CLERGY make ſome Returns at leaſt, to the Aſſertor of *The Rights of the Clergy*. May this Man of equal Penetration and Diligence in the Management of Buſineſs, receive this moſt proper Reward of his Services, the Opportunity of acting in a larger Sphere, where he may exert all his Powers of Arts and Genius, in contriving, promoting, and confirming *the Peace of the Church*.

WITH what Applauſe has he often Preached before the People, the Magiſtrates, the Clergy, the Senate, and the Court! how often has the late Queen MARY (now gathered to the Saints above) been charmed with his Eloquence! and what Addreſs did he uſe in tempering the Soul of her *Siſter*, who ſtill ſurvives (and by the Bleſſing of Heaven may ſhe long do ſo!) when ſhe was almoſt oppreſſed and overcome by her late Affliction †. As he has long ſupported with Dignity the different and diſtinct Offices of a Preacher, Canon, Arch-Deacon, and Dean, ſo may he with the ſame Virtues, the ſame Eloquence, the ſame univerſal

† *The Death of the Prince.*

Approbation, adorn this Chair as PRO-LOCUTOR, who will (if I prophecy right) ſome time or other adorn one in a greater and more honourable Station.

THE preſent State of Affairs certainly promiſes Us every thing that is likely to redound to the Advantage and Glory of *The Church of England*, from the Inclination of the People, the Zeal of the Miniſtry, the Piety of the beſt of QUEENS, and the cloſeſt Agreement between the Civil and Eccleſiaſtical Powers. There ever was a near Affinity between the *Houſe of Commons* and the *Lower Houſe of Convocation*, a Reſemblance ſuch as is uſual between Siſters, with ſome diverſity: But from this time there will be a nearer Relation between them, while † Two Perſons educated together in the ſame College * (ever fruitful of the beſt Sciences) under the ſame ‖ Prelate of bleſſed Memory, happily inſtructed in the ſame Principles, preſide over theſe different Aſſemblies; both of them, of tried, fixed, unſhaken Fidelity, to their Prince, their Country, and their Church; who both make us hope Great Things, and who

† *Mr.* Bromley *and Dr.* Atterbury.
* Chriſt Church Oxon. ‖ *Biſhop* Fell.

will

will ſtill perform Greater. The One a ſtrenuous Aſſertor of the beſt conſtituted and happily tempered *Government*, the Other of its *Church*. He certainly was a proper Perſon for a SENATE, to make choice of to preſide over them, that bore the deepeſt Veneration for their QUEEN, and one fit to be confirmed by the Authority of a QUEEN, who had the tendereſt Affection for her People: Neither is This Perſon unworthy to be recommended to you, FATHERS, by a *Clergy* moſt Dutiful and Reſpectful to the *Epiſcopal Order*, nor undeſerving that Approbation, which you, *Venerable Fathers*, out of your tender Affection to that CLERGY, ſhall vouchſafe to their Election.

*FINIS.*

12 JY 62

FINIS.

# Dr. SMALRIDGE's

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BY

GEORGE SMALRIDGE, D. D.

LONDON: Printed for *E. Curll*, at the *Dial* and *Bible* againſt St. *Dunſtan's* Church in *Fleetſtreet*. 1714. Where may be had, Dr. SMALRIDGE's Speech to the Upper-Houſe of *Convocation*. Pr. 6*d*.

BRITISH MUSEUM

# Orationes Duæ

n Theatro *SHELDONIANO*,

VI. Kal. Maii, MDCCVI.

(Quo Die

Academiæ *FRANCOFURTANÆ*

Encœnia Sæcularia ibidem celebrata ſunt)

HABITÆ:

à Reverendo Viro

GEORGIO SMALRIDGE, S.T.P.

ALTERA,

Cum Clariſſ. Virum *Joh. Erneſt. Grabe*, Boruſſum, ad Doctoratum in S. Theol. Univerſitati *Oxonienſi* Commendaret;

ALTERA,

Cum eundem Inſignibus Academicis ornaret.

BRITISH MUSEUM

# PRÆSENTATIO.

*Insignissime Vice-Cancellarie, Vosque Egregii Procuratores,*

PRÆSENTO Vobis Reverendum hunc Virum, Dominum *Johannem Ernestum Grabe*; Patre, Avo, Abavo, Theologiæ Professoribus prognatum; gente atque educatione Borussum; diuturni apud nos hospitii necessitudine, ac propensissimo erga Ecclesiam Anglicanam studio Nostratem; eruditionis suæ fama ac nominis celebritate Universi literati Orbis Civem: Virum iis Ingenii, Doctrinæ, & Virtutis ornamentis insignem, ut in Absentis laudem nulla satis longa foret Oratio; ea vero animi modestia, ut Præsens reformidet etiam brevissimam. Id sane auspicato, nec absque singulari Dei Opt. Max. Providentia Ornatissimo huic homini evenit, ut, quo olim die Illum Philosophiæ Magistrum & Doctorem summo Omnium applausu salutavit Academia Regiomontana *, Eodem

* *Coningsburgh.*

jam die, poſt emenſos unum & viginti annos, in celciſſimo hoc Theologicæ Dignitatis gradu pari ſtudio collocaret Academia Oxonienſis.

Nihil in laudem veſtram magis ceſſurum, nihil Academiæ Francofurtenſi, cui ſolennum hunc inſtauratis diem, magis gratum à Vobis proficiſci potuit, quam eximius hic honos in eum Virum collatus, quem Illa, utpote Regi ſuo præ cæteris egregie charum, maximi habet, quem ad Profeſſoriam ſuam Cathedram haud ſemel vocatum Nobis pene invidet, quem hodierno præcipue die abſentem requirit, minores aliquanto agens triumphos, quod hoc tantum ingenii Lumen deſideret.

Quæ vero lectiſſimum hunc Virum ad Angliam inviſendam primum impulit, eadem adhuc apud Nos detinet amiciſſima erga Eccleſiam Noſtram voluntas, & ſumma Epiſcopalis Ordinis reverentia. Primævæ nimirum Antiquitatis indagator ſagaciſſimus, Eam divini cultus ſolemnitatem, quam ſuus deſcripſit Juſtinus; Eam Doctrinæ puritatem, quam ab omni Hæreſeos labevindicavit ſuus itidem Irenæus; Eam demum Eccleſiaſticæ Diſciplinæ formulam, quam ſæpiſſime in Patrum monumentis expreſſam legerat; nativa ſua pulchritudine apud Nos etiamnum

annum vigere facile perſpexit; &, cum Antiquam Matrem diu diligenterque quæſitam hic tandem invenerat, in illius ſinum recipi vehementer geſtiit, in illius amplexu lubens hæret. Erit autem aliquando dies, niſi vana Nos ſpes fallat, & quod ardentiſſimis votis optamus, id etiam futurum creduli nimis augurnemur, cum Optimus hic Vir in Patriam redux primitivam Eccleſiæ Hierarchiam apud Suos haud ulterius deſideraverit; cum Auguſtiſſima noſtra Regina Eccleſiam Anglicanam, quam domi materno affectu fovet, quam ſanctiſſimis moribus exornat, quam ampliſſima munificentia locupletat, quam aſſiduis precibus Deo commendat, quam adverſus Omnes Omnium undequaque Hoſtium impetus Incolumem, &, dum Ipſa fuerit ſoſpes, Soſpitem uſque & Glorioſam fore certi ſpondemus, in Confœderatas etiam gentes, præpollenti ſua apud Illas gratia haud fruſtra commendatam, tranſmittere ſtuduerit; cum, ANNA hortante, Auguſtus Boruſſorum Rex, pro ſumma ſua adverſus Eccleſias Reformatas benevolentia, ad augendum Ipſarum decus & robur, Venerabilem Epiſcopatus Ordinem intra ſua Regna ſtabilierit; ad quæ Regiam ipſius Majeſtatem in hunc ipſum fortaſſe finem divina evexit Providentia; cum FREDERICO, inter cæteras res ab Ipſo pace ac bello præclare geſtas, quas & præſens ætas laudat, &

ſera

ſera laudabit poſteritas, Id etiam in non exiguam Ipſius gloriam ceſſerit, quod Antiquam atque Apoſtolicam Epiſcoporum in Eccleſia gubernanda Prærogativam ſuis Auſpiciis reſtituerit: cum Eruditiſſimum hunc Virum, ſingulari Ipſius favore jam pridem inſignitum, Epiſcopali Mitra ornaverit; Veſtra interim Laurea, Academici, in præludium tantæ Dignitatis hodie ornandum; Eam viciſſim eximia ſua Pietate, & fere incredibili Doctrina magnopere Ornaturam.

## CREATIO.

QUOD in Annuis Comitiis ſolenne eſt, ut quos ad ampliſſimum hunc Dignitatis gradum ſua evexerint merita, illos uſitatis Honoris Inſignibus Regius exornet Profeſſor, id hodie muneris mihi, qui Venerandi illius Viri *, in maximum Eccleſiæ atque Academiæ detrimentum ægrotantis, vices longe impar ſuſtineo, aſſignavit Academia: Quæ, ne quod Sui erga Te amoris pignus, ne quod Scholaſticæ Dignitatis monumentum Tibi deeſſet, Te, feſtivo hoc die, in Theatrali hac pompa, ſolenni Comitiorum ritu atque apparatu decorari voluit.

* *Dris. Jane.*

Tibi

Tibi igitur hæc in manus trado Biblia *, quæ Nemo Te aut diligentius verſaverit, aut penitius intellexerit, aut fidelius memoria tenuerit, aut dilucidius explicarit. Tibi patent Hebræi illi fontes, unde rivulos ſuos deduxerunt Alexandrini Interpretes: Quid in celeberrima iſta Verſione ſequior ætas immutaverit, Tuum haud fugit acumen: Tu eam integram atque illibatam indefeſſo labore Nobis repones, alter Adamantius. Macte tua diligentia, Vir Optime, ſacras haſce paginas, ad Codicis Alexandrini omnium antiquiſſimi fidem caſtigatas, in publica Eccleſiæ commoda maturare: Tibi opus hoc arduum molienti ſtimulos addat doctiſſimorum hominum expectatio, non modicus Academiæ favor, atque optime in Te collocata Sereniſſimæ Reginæ noſtræ Munificentia.

Sume etiam Pileum hunc, Libertatis, teſſeram; Tibi imprimis congruum, qui nulli unquam Te ſerviliter mancipaſti; qui Calvinum, Lutherum, cæteros Anteſignanos Viros ea tantum lege ſecutus es, ſi Patrum & Apoſtolorum veſtigia ab ipſis preſſa deprehenderis: ſiquando autem ab antiquis viis aberraverint, non cum illis in devium ire, ſed

* LXX. *Interpretum.*

Tuum

Tuum judicium ſequi, & primævam Veritatem, undecunque ea effulſerit, amplecti, pro Chriſtianæ libertatis jure, æquum ſemper cenſuiſti.

En tibi hunc Annulum! non tam privatæ inter nos duos Amicitiæ, quam publicæ inter Academias Francofurtenſem atque Oxonienſem Concordiæ pignus! Sint perpetuæ inter Ipſas bonorum officiorum vices; & recurrentibus in Orbem ſæculis, lætus hic ſemper utrique recurrat Dies!

Supereſt ut Tibi impertiam caritatis Oſculum. Fœlix illud fauſtumque ſit Omen, Eccleſias Anglicanam & Boruſſam mutuo affectu ſeſe invicem deoſculaturas! Tu Utriuſque amans, Tu Utrique charus arctiſſimum inter Ipſas non tantum Doctrinæ, ſed & Diſciplinæ fœdus paciſcere; diu à bonis omnibus expetitum, ſemper in Eccleſiæ pacem, in Angelorum lætitiam, in Dei Opt. Maximi Gloriam duraturum.

# TWO SPEECHES

Made in the

## Theatre at *Oxford*,

*April* 26. 1706.

(Being the Day of Commencement at *Frankfort*.)

*The First*, Upon preſenting JOHN ERNEST GRABE to the Univerſity, for the Degree of Doctor;

The Second at his CREATION.

*Right Worſhipful Mr.* VICE-CHANCELLOR, *and you the worthy* PROCTORS;

I Preſent to you this Reverend Gentleman, Mr. JOHN ERNEST GRABE, whoſe Father, Grandfather, and great Grandfather, were Profeſſors of Divinity, a *Pruſſian* by Birth and Education, who has reſided among us a conſiderable

ſiderable time, and is well affected to our Church of *England*; whoſe Learning and Reputation denominate him a free Denizen of the univerſal learned World; a Perſon of ſuch extraordinary Endowments of Ingenuity, Learning and Virtue, that no Speech would be too long in his Commendation if abſent; but of ſo great Modeſty, that being preſent, he bluſhes even at the ſhorteſt. But it is certainly auſpicious and very providential to this worthy Gentleman, that upon the very ſame Day, whereon formerly the Univerſity of *Coningsburgh*, with the moſt general Applauſe, admitted him Maſter and Profeſſor of *Philoſophy*, he ſhould now, at one and twenty Years Diſtance, be with equal Zeal admitted by the Univerſity of *Oxford*, to the higheſt Degree of Dignity in *Theology*.

Nothing will redound more to your Commendation, nothing could come from you more pleaſing to the Univerſity of *Frankfort*, in Honour of whom you do renew this ſolemn Day, than the extraordinary Honour conferr'd upon this Gentleman, whom they have a very great Value for, as a Perſon entirely beloved by their KING, whom having called ſeveral times to the *Profeſſor's Chair*, they do almoſt grudge us, who being abſent from them on this Day eſpe-

eſpecially, their Triumphs are obſcur'd, for want of ſo bright an Ornament of Ingenuity.

Now as his extraordinary Affection towards the Church of *England*, and his great Veneration for the *Epiſcopal Order*, were the firſt Motives that brought this excellent Perſon over to *England*, ſo they do ſtill detain him among us. For having been a moſt curious Searcher into *Primitive Antiquity*, he preſently diſcover'd that ſolemn Order of Divine Worſhip, which his * JUSTIN deſcribed; that Purity of Doctrine, which his IRENÆUS vindicated from all Blemiſh of Hereſie; and that Form of Church Diſcipline, which he had very often found expreſs'd in the Writings of the *Fathers*, flouriſhing ſtill among us in their genuine Beauty: and when after ſo long and diligent Search he had found his ancient Mother here, he was very joyful to be receiv'd into her Boſom, and willingly remains in her Embraces. But there will come a Day, unleſs we be diſappointed in our Hopes, and too credulouſly prognoſticate the Event, which we do moſt ardently wiſh, when this worthy Gentleman return-

* *Dr.* Grabe *publiſh'd an Edition of* Juſtin Martyr's *Apology, and* Irenæus's *Works.*

ing into his own Country, ſhall no longer want that ſacred Order in the Church, amongſt his Country-men, when our moſt gracious QUEEN, who bears at home a motherly Affection to the Church of *England*, who is the greateſt Ornament of it by her moſt religious Behaviour, and liberal Proviſion for it, who daily recommends it to God in her Prayers, who preſerves, and we have good Grounds to believe, will ſtill preſerve it to her Life's End, a ſafe and glorious Church, maugre all the Aſſaults of its Adverſaries on every ſide, ſhall have labour'd to tranſplant it among her *Allies*, by her moſt gracious and effectual Recommendation; when at the Interceſſion of Queen ANNE, his *Pruſſian Majeſty*, out of his great Affection to the *Reformed Churches*, to encreaſe their Glory and Strength, ſhall eſtabliſh the venerable Order of *Epiſcopacy* in his Kingdoms; for which perhaps, the Divine Providence may have advanced his MAJESTY to this very end; when FREDERICK, amongſt the reſt of his noble Atchievements, both in Peace and War, which are the Admiration of the preſent, and will be of future Ages, ſhall, to his exceeding Glory, by his auſpicious Management, reſtore the Antient and Apoſtolical Prerogative of *Biſhops* in the Government of the *Church*; and when this moſt learned Gentleman, who has

has long since been honour'd by his particular Favour, shall be invested with the *Episcopal Mitre*; in the mean time, worthy *Academicks*, you shall for a Presage of so great Dignity, this Day honour that Person with your Laurel, who will reciprocally give the greatest Honour to that, by his eminent Piety and incredible Learning.

THE

# THE SECOND SPEECH.

WHEREAS it is usual at the Publick Acts, for the *Regius Professor*, to grace those, whom their Merits have rais'd to this high Degree of Dignity, with the usual Ensigns of Honour. I, who am very unfit to sustain such a Charge, am this Day to supply the Place of that venerable * Person, who is now sick, to the great Detriment both of the *Church* and the *University*, by their own Appointment, because, that no Pledge of their Respect for you might be wanting, nor any Mark of Scholastick Dignity, they have resolv'd that you be honourably admitted, on this Festival Day, in this pompous Appearance of the *Theatre*, and with all the Solemnity and Preparation of the *Publick Act*.

---

* *Dr.* Jane.

Into

Into your Hands therefore do I deliver this BIBLE *, which may no body turn over more diligently than your ſelf, or more thoroughly underſtand, or more faithfully remember, or more clearly expound. You have Acceſs to the *Hebrew* Fountains, from whence the *Alexandrian Interpreters* drew out their Rivulets; what the modern Ages have alter'd in that moſt famous Verſion, you have Spirit enough to diſcern: You, like another ADAMANTIUS, by your indefatigable Induſtry, ſhall reſtore it to us perfect and free from Error. May your Diligence moſt happily ſucceed, excellent SIR, in haſtening theſe ſacred Pages to the Preſs, corrected by the moſt antient Copy of all, the † *Alexandrian*, for the publick Good of the Church: And be encouraged in this Undertaking, tho' uncommon, by the Expectation of the moſt learned Men, the extraordinary Careſſes of the Univerſity, and the Bounty of her moſt ſerene Majeſty, moſt worthily conferr'd upon you.

Take alſo this CAP, a Token of Liberty; and highly agreeable to you, who have never enſlav'd your ſelf to any one; who have followed CALVIN, LUTHER, and other Au-

* *The* Greek *Verſion by the* 70 *Interpreters.*

† *Dr.* Grabe *has publiſh'd two Volumes in Folio, of a New Edition of the Septuagint, from the* Alexandrian *Copy.*

THORS

THORS of eminent Note, only ſo far as they themſelves have trod in the Steps of the *Fathers* and *Apoſtles*: but if at any time they have deviated from the antient Paths, you have always thought it beſt and agreeable to Chriſtian Liberty, not to err with them, but to follow your own Judgment, and to embrace the ſacred Truth, from what Quarter ſoever it ſhone brighteſt.

Here is this RING for you! not ſo much a Pledge of the private Friendſhip between us, as of the publick Concord between the Univerſities of *Frankfort* and *Oxford*: Let there be a perpetual Communication of all good Offices between them; and let this Day be always a joyful Anniverſary in both, from Age to Age.

It remains, that I preſent you with the *Kiſs of Love*. May it prove a good and happy Omen, that the Churches of *England* and *Pruſſia*, ſhall with mutual Affection embrace each other. Do you that are a Lover of both, and dear to both, confirm the ſtricteſt Agreement between them, not only in Doctrine, but alſo in Diſcipline; long deſired by all good Men, and ever to laſt, for the Peace of the *Church*, the Joy of the *Angels*, and the Glory of GOD.

12 JY 62

*FINIS.*

*Feb.* 5, 17$\frac{1}{4}$.

## Next Week will be Publiſh'd,

## The Six following Books, *Viz.*

I. THE *Chorographical Deſcription*, or, Survey of the County of *Devon*, with the City and County of *Exeter*. Containing Matter of Hiſtory, Antiquity, Chronology, the Nature of the Country, Commodities, and Government thereof: With ſundry other things, worthy Obſervation. Collected by the Travail of TRISTRAM RISDON, of *Winſcot*, Gent. for the Love of his Country, and Countrymen, in that Province. 8*vo*. Price 10 *s*. the common, and 15 *s*. the Super-fine Paper bound.

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Knowledge of Accompts, to ſuch as are any way employed in the publick Affairs of the Nation. 4. Of Banks, particularly thoſe of *Venice* and the *Turky-Company*. 5. Of Stocks, and Stock-Jobbing, the Frauds therein detected. 6. A ſhort and eaſy *Vocabulary* of certain Words, that in the Language of Accompts take a particular Meaning. Done by a Perſon of HONOUR. 8*vo*. Price 4 *s*.

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12 JY 62

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Bishop SMALRIDGE's

# POEM

ON THE

*QUEEN's* DEATH,

AND THE

*KING's* ACCESSION.

Price Six Pence.

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# A POEM ON THE DEATH

Of our most Gracious Sovereign

*Queen* ANNE;

AND THE

# ACCESSION

Of His Most Excellent Majesty,

*King* GEORGE.

---

*By the Right Revd Father in GOD,*
GEORGE *Lord Bishop of* Bristol.

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*LONDON:*
Printed for *E. CURLL*, at the *Dial* and *Bible*, against St. *Dunstan*'s Church in *Fleetstreet*. 1715.

# A POEM

ON THE

# DEATH

OF our most Gracious SOVEREIGN;

AND THE

# ACCESSION

OF His most Excellent Majesty

King GEORGE.

# Advertiſement.

IN Reading over the *Oxford* Verſes upon this Occaſion, I was highly pleaſed to

# *ADVERTISEMENT.*

to meet with a Compoſition of the Excellent Doctor *SMALRIDGE*, whoſe Attainments in all other Learning have not extinguiſhed the Fire of Poetry which he enjoyed in his Youth.

His fine Elegy on Her late Majeſty has ſo many Beau-

Beauties in it, and is ſo conſpicuouſly Juſt, and Elegant, that I could not help attempting to give it an *Engliſh* Turn.

If it has the good Fortune to make the Poem more generally known, my Ambition is ſatisfied, tho' I am conſcious how

# ADVERTISEMENT.

far inferiour the Translation is to the Original.

12 JY 62

ERRAT.

*Pag.* 10. *lin.* 3. *for* Train, *read* Strain.

In

In OBITUM Sereniſſimæ

# REGINÆ *ANNÆ*

ET

# *GRATULATIO*

In Auguſtiſſimi

# REGIS *GEORGII*

# INAUGURATIONEM.

BRITISH MUSEUM

CUM Suus exanimem Populus ploraret Elisam,

Poſceret & Fletus rapta Maria pares;

Utraque, pro factis aquam ſortita Camœnam,

Attigit æthereas non ſine Vate Domos.

At quæ nunc audax volitare per ardua Famam,

Anna, Tuam poterit Muſa per aſtra ſequi?

Ecquis erit, qui Bella ſibi deſcribere ſumet,

Quæ jam Fœmineâ vidimus acta Manu?

*Ecquis qui junctas æterno Fœdere Gentes,*
*Otiaque æterno carmine digna, canet ?*

*O ! quæ Centenis Linguis ornare ſolebas*
*Exequias Regum, Regibus orta Domus ;*

*Inſpires mœſtam ſublimi Carmine Pubem,*
*Sume Lyram* Flacci, Virgiliique *Tubam.*

*Sic Tibi* Cecropiæ *ſurgant ad Sydera turres ;*
*Et recidiva ornet mœnia priſcus Honos.*

Tuque *adeò Fautrix rerum,* Regina, *mearum,*
*Excipe, quos triſtis fert Elegeia modos.*

*Dum* Tibi *Vita fuit, quæ non* Ego *munera cepi ?*
*Quàm dolet hæc Cineri Dona referre Tuo !*

*O Decus, O læti divinæ frontis Honores!*
*Quæ Mihi non oculis eximet ulla dies.*

*Sed Pietas, ſed priſca Fides, animoque recurſæ*
*Perpetuus veræ Relligionis Amor.*

*Vt memini, quoties inopum* Tibi *Vota ferebam,*
*Quàm blandâ Noſtras ceperis aure Preces!*

*Aurea de pleno manavit Copia cornu,*
*Donaque cùm peterem plurima, plura tuli.*

*Sæva adeò Fortuna, & lætis invida rebus,*
*Muneribus didicit mitior eſſe Tuis.*

*O ſi, quæ Limen ſubiit Regale, tuliſſet*
*Non adeò celerem Mors inopina gradum;*

*Sit Mihi fas Promiſſa loqui, tum Dona Camœnæ*
*Non parva acciperent, O* Rhedycina, *Tua.*

*Quas Tu arces, Veneranda Parens, Quæ mœnia, Natis*
*Aſpiceres olim commemoranda Tuis!*

*Ut* Peckwaterii, *veterem indignata Ruinam,*
*Surgeret auſpiciis Area læta novis!*

*Heu! Spectator adhuc Opera imperfecta tuetur,*
*Et mala dum luget Publica, Noſtra dolet.*

*Quis* Britonum *lapſis poterit ſuccurrere rebus?*
*Imperium terræ ponere, Jura mari?*

*Quis raptam patriis referet Virtutibus* Annam?
*Afflictis parilem Quis feret æquus opem?*

Tu,

Tu, *Cui prospiciens tantos Regina dolores,*
*Tradidit Imperio Sceptra gerenda pari;*

*Adsis O! nostrisque favens allabere terris,*
*Et jubeas populo lætius ire dies.*

Te *poscunt Proceres, & Patrum Sanctior Ordo,*
Te *Tutelarem turba* Britanna *Ducem.*

*Et si quando graves Curas, Strepitusque relinquens,*
Pieriis *Animum vis recreare jugis;*

*Tum melius cernes, quæcunque reliquerit* ANNA
*His etiam, Manibus perficienda Tuis.*

*Tum, quanto* Domus hæc ANNAM *veneretur Honore,*
*Oſtendet meliùs, quem* Tibi *ſolvet, Honor.*

GEORGIUS *Epiſcopus Briſtolienſis,*
Eccleſiæ Chriſti Decanus,
Sereniſſimo Regi ab Eleemoſynis.

A

# POEM

*On the Death of our late most Gracious Sovereign*

## *Queen* ANNE:

AND

*The Accession of His most Excellent Majesty*

## *King* GEORGE.

WHEN her *Britannia* wept Eliza's Doom,
And mourn'd with equal Tears Maria's Tomb,
As each deserv'd, each equal Muses drew,
Nor to their Heaven without a Poet flew;

But now, what bolder Wing her Fame ſhall try?
Who follow ANNA thro' the boundleſs Sky?
Who ſhall deſcribe in an exalted Train,
The Wars and Triumphs of a *Female Reign?*
Who Nations in eternal Leagues rehearſe,
And Peace well worthy an eternal Verſe?

Thou, * *Sacred Dome*, whom Royal Founders (claim,
Wonted of old to grace the Royal Name,
And with a † hundred tuneful Tongues return
Thy grateful Sorrow to each Prince's Urn,
Do thou with proper Notes the Youth inſpire;
Breath VIRGIL's Trumpet, touch th' HORATIAN (Lyre.
So may thy Walls to Ancient Splendor riſe,
And thy *Athenian* Turrets mate the Skies!

---

* Chriſt-Church. † *The Number of Students.*

And Thou, whoſe Lib'ral Hand my Fortunes (rais'd,
O QUEEN! for ever Lov'd, for ever Prais'd;
Receive the Tribute which my Numbers bring,
While the Muſe ſtrikes the *Elegiac* String:
While Life was Thine, how much to Thee I owe,
How plenteous did thy Stream of Bleſſings flow?
O! how I grieve, for all Thy Bounty gave,
To bring this mournful Off'ring to Thy Grave.
No Time ſhall ever from my Mind deface
Thy Looks, Thy Glories, and Diviner Grace.
But moſt Thy Ancient Truth, Thy Pious Soul,
With conſtant Glowings in my Boſom roll,
The dear Remembrance ever is impreſt;
What Love of true Religion warm'd Thy Breaſt!

† Pleas'd I revolve, as often as I brought
The Suppliant's Pray'r, and for the Wretched ſought,
How kind you heard, how plenteous pour'd your Store,
And tho' I ask'd for much, You granted more.
Thus at your Sight Affliction grew more mild,
And Fortune loſt her Anger as You ſmil'd.

O had but envious Death made ſome Delay,
And not ſo haſty ſnatch'd the Royal Prey:
Then, (may Her Promiſes to me be ſhown),
Thy Muſes, *Oxford*, had Her Bleſſings known.
What Domes, O Sacred *Mother*, hadſt thou ſeen,
The Pious Gift of a Religious QUEEN!
How had another *Area* rais'd its Head,
And ſcornful o're its Ancient Ruins ſpread!

---

† *He was Lord Almoner to Her Majeſty.*

What

What Walls had roſe! what lofty Turrets crown'd,
Theme for thy Sons in future Days to ſound.
But now, when here the Trav'ler turns his Eyes,
And ah! the great unfiniſh'd Labour ſpies;
A double Pity riſes from his View,
He mourns the Public Loſs, and *Oxford*'s too.

# *To the* KING.

WHO ſhall *Britannia*'s falling State ſuſtain,
Who fix the Empire of the Land and Main?
Who ANNA's Greatneſs and her Vertues bear,
And ſooth with equal Pity all our Care.

O Thou, to whom the Pious QUEEN reſign'd
A Scepter equal to thy mighty Mind,
O come, Auſpicious! urge thy happy Way,
And bleſs thy Subjects with a brighter Day.
The Nobles Thee, the Fathers Thee require,
The People Thee their Guardian God deſire.
And haply, if the Cares of Public Weight
Shall call You from the Pomp and Noiſe of State;

And

And here incline You in our calm Retreat,
To taſte the Pleaſures of the Muſes Seat.
Then, Mighty Prince, you better here will ſee
What ANNA left to be perform'd by Thee.
Then better ſhall this *Loyal Houſe* proclaim
What Reverence ſhe paid to ANNA's Name,
While to her SUCCESSOR ſhe pays the ſame.

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